



A nota-

ble & sermō of y^e re-
uerende father Maister
Hughe Latimer, whic
he he preached in y^e
Shroude at pau
les churche in
Londō, on
the xviii.
daye
of Iannarye.

¶ The yere of oure
Lorde M. D.
xviii.
(.)



The first. Sermon



V ecūque scripta sūt
ad nostram doctri-
nam scripta sunt.

Alli thinges which
are wrytten are wryt-
ten for our eruditi-

on and knowledge. All thinges
that are wrytten in Goddes booke,
in the Bible booke, in the booke of
the holy scripture, are wrytten to
be oure doctrine

I told you in my first sermon
honorable audience, that I pur-
posed to declare vnto you.ii. thin-
ges. The one what seede shuld be
sowen in Gods field, in Goddes
plough land. And the other who
shoulde be the sowers. That is to
say, what doctrine is to be taught
in Christs church and cōgrega-
tion, and what men shoulde be
the teachers and preachers of it.
The firste part I haue told you

A.ii. in

The iiii. Sermon
in the thre sermons, past in which
I haue assaied to sette furth my
plough, to proue what I coulde
do. And now I shal tel you who
be the plowers, for Gods worde
is a seede to be sown in Goddes
fielde, that is the faithful cōgre-
gation, & the preacher is the so-
wer. And it is in the gospel. Exi-
uit qui seminat seminare semen su-
um. He that soweth, the husband
man, the ploughmā wēt furth to
sowe his seede, so that a preacher
is resēbled to a ploughmā, as it
is in an other place. Nemo admo-
ta aratro manu, et a tergo respici-
ens aptus est regno Dei. No man
ȝ putteth his hand to the plough
and loketh backe is apte for the
kingdom of god. That is to say,
let no preacher be negligente in
doinge his office. Al be it this is
one of the places ȝ hath ben rac-
ked,

of **M** Latimer.

ked, as I tolde you of rackynge
scriptures. And I haue ben one
of the my selfe y^e hath racked it,
I crye God mercie for it, & haue
bene one of them that haue be-
leued and haue expounded it, a-
gaynste religious persons that
would forsake they^r orde which
they had professed, and woulde
go out of their cloyster, whereas
in deede it toucheth not monke-
rie, nor maketh any thyng at all
for any such matter. But it is di-
rectlie spoken of diligente prea-
chyng of the worde of God. For
preachynge of the Gospel is one
of Goddes plough workes, and
the preacher is one of Goddes
plough men. Ye may not be of-
fended wyth my similitude: in
that I compare preachynge to
the labour & worke of plough-
inge, & the preacher to a plough-

A.iii.

man

The.iiit. Sermon
man. Ye maye not be offended
wyth thys my similitude, for I
haue ben sclaundred of some per
sonnes for suche thynges. It
hath ben sayde of me. Oh Lati
mer, nay as for hym I wil neuer
belue hym whyle I lyue, nor
neuer truste hym, for he lykened
oure blessed Ladye to a saffrone
bagge, where in deede I neuer
bled that similitude. But it was
as I haue sayde vnto you befoze
nowe, accoordinge to that whiche
Peter sawe befoze in the spirite
of prophesy and sayde that there
shoulde come afterwarde men:
Per quos via Veritatis maledictis
afficeretur, there shoulde come fe
lowes by whō the waye of truth
shoulde be yll spokē of and sclaun
dred. But in case I had used this
similitude, it had not bene to be
reproued, but myght haue bene
with

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without reproche. For I might
haue sayde thus, as the saffrone
bagge that hath bene full of sa-
ffron or hath had saffron in it,
doth euer after sauoure and smel
of the swete saffron that it con-
teyned: so our blessed Ladye
which conteyned a bare Chyste
in her wombe, dyd euer after re-
semble the maners and vertues
of that precious babe which she
bare. And what had our blessed
Ladie bene the worse for this?
or what dishonour was this to
our blessed Ladie. But as prea-
chers must be ware and circum-
spect & they geue not any iust oc-
casion to be sclaundered and yll
spoke of by the hearers, so must
not the auditours be offended
without cause. For heauen is in
the gospel likened to a musterde
seede. It is compared also to a
A.iiii. piece

The. iiii. Sermon

piece of leauen, and Christ sayth that at the last day, he wyl come lyke a thiefe, & what dishonoure is thys to God: & what derogation is thys to heauen. Ye maye not then, I say, be offended with my similitude, for becaule I lyke preaching to a ploughmans laboure & a prelate to a ploughman. But now you wyll aske me whom I cal a prelate. A prelate is that man, what soeuer he be, & hath a flocke to be taughte of hym, who soeuer hath any spirituall charge in the fayethfull congregation, and who so euer he be that hath cure of soule.

And wel may the preacher and the ploughman be lykened together. fyrste for their labour of all ceasons of the yere. For there is no tyme of the yere, in whiche the ploughman hath not some special

of M. Latimer.

Speciall worke to do, as in my
countrey in Lecestre Shire, the
ploughe man hath a tyme to set
furth and to assaie hys plough,
and other tymes for other neces-
sari workes to be done. And the
they also maye be likened toge-
ther, for the diuersitie of workes
& varietie of offices y they haue
to do. For as the ploughman first
setteth furth hys plough and the
tilleth hys lande and breaketh
it in furrourges, and sometime
ridgeth it by agayne. And at an
other tyme harroweth it, & clot-
teth it, & somtyme doungeth it, &
hedgeth it, diggeth it, and wea-
deth it, pourgeth and maketh it
cleane. So the prelate, the prea-
cher hath mani diuers offices to
do. He hath fyrst a busie worke,
to bringe his parishioners to a
ryght fayth, as Paule calleth it.

And

The. iiii. Sermon

And not to a swaruinge fayeth;
but to a fayeth that embraceth
Christe, and trusteth to hys me-
rites, a liuely fayth, a iustifying
fayth, a fayth that maketh a mā
rightuous without respecte of
workes. As ye haue it, verie well
declared and setfurth in the Ho-
milye. He hath the a busie worke
I say, to brynge his flocke to a
ryght fayth and then to cōfirme
them in the same fayeth, Nowe
castynge them downe with the
lawe, and with threateninges of
God for synne. Nowe ridgyng
them vp agayne, with the gospel
and with the promises of Gods
fauoure. Nowe weedinge them,
by tellinge them their faultes, &
makynge them forsake synne.
Nowe clottinge them, by brea-
kynge their stonie hertcs, and by
making them supple herted, and
ma-

of M. Latimer.

makynge them to haue hertes of
fleshe, that is soft hertes, & apte
for doctrine to enter in. Nowe
teachinge to knowe God ryght-
ly, and to knowe theyr duetie to
God and to theyr neyghbours.
Nowe exhorting them whē they
knowe theyr duety, that they do
it and be diligente in it: so that
they haue a continuall worke to
do. Greate is theyr busines, and
therfore greate shoulde be theyre
hye. They haue great laboures
and therfore they ought to haue
good liuinges, that they maye
comodiously feade theyr flocke,
for the preachynge of the worde
of God vnto the people is called
meate, scripture calleth it meat.
Not strauberies, that come but
once a yere and tary not longe,
but are sone gone: but it is meat.
It is no deynties. The people
muste

The.iiii. Sermon

muſte haue meate that muſte be
familier and cōtinuall, and day-
ly geue vnto them to fede vpon.
Manye make a ſtrauberie of it,
miniſtringe it but once a yeaſe,
but ſuch do not the office of good
prelates. For Chriſte ſayeth.

*Quis putas eſt ſeruus prudens et fi-
delis? qui dat cibum in tempore.*
Who thynke you is a wyſe and
a faythful ſeruaunt? He that ge-
ueth meate in due time. So that
he muſt at all times conuenient
preache diligentelie. Therfoze
ſayeth he: who trowe you is a
faythefull ſeruaunte? He ſpea-
keth it as though he it were a rare
thyng to fynde ſuche a one, and
as though he ſhoulde ſaye, there
be but fewe of theym to fynde in
the world. And howe fewe of the
there be throughout this realme
that geue meate to their flocke

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as thei shoulde do: the visitours
can beste tell. To fewe, to fewe,
the more is the pittie, and neuer
so fewe as now. By this then it
appeareth that a prelate or anye
that hath cure of soule must dili-
gentlie and substancially worke
and laboure. Therfore sayeth
Paule to Timothe. Qui episcopa-
tum desiderat, hic bonum opus de-
siderat. He that desireth to haue
the office of a byshop, or a prelate,
that man desireth a good worke.
Then if it be good worke, it is
worke. Ye can make but a worke
of it. It is Gods worke, Gods
plough, and that plough, God
woulde haue still going. Suche
then as loyter & liue idelly are
not good prelates or ministers.
And of suche as do not preache
and teache, nor do not theyr due-
ties: God sayth by his Prophet
Hie.

The.iiii. Sermon

Hieremie. Maledictus qui facit opus dei fraudulenter. **Gilefullie** or deceptefully some bokes haue Negligenter, negligētlī, or slacklie. Howe manye suche p̄lates, howe many such byshops, **Loꝛde** for thy mercie, are there nowe in Englande? And what shall we in this case doe? Shall we companie wꝛth them? **O** **Loꝛde** for thy mercie shall we not cōpanie with them? **O** **Loꝛde** whither shall we flie frō them? But curst be he that doeth the worke of God negligentli or gilefullie. A soore word for them that are neglygēt in dyschargeinge theyꝝ office, or haue done it fraudulentlye, for that is the thyng that maketh the people yll. But true it muste be that **Christ** sayeth, Multi sunt vocati, pauci Vero electi. Manye are called, but fewe are chosen.

Here

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Here haue I an occasion by the way somewhat to saye vnto you yea, for the place that I alledged vnto you before oute of Hieremy the xlviii. Chapter. And it was spoken of a spirituall worke of God, a worke that was commaunded to be done, & it was of shedding bloude and of destroying the cities of Moab. For (sayeth he) curst be he y^e kepeth backe hys sworde from shedding of bloud. As Saule when he kepte backe the sworde from shedding of bloude, at what tyme he was sent agaynst Amalech, was refused of God for beinge disobedient to Goddes commaundementes, in that he spared Agag y^e kyng. So that, that place of y^e prophet was spoken of them that wente to the destruction of the cities of Moab, amonge the which there
was

The.iii. Sermon
was one called Bebo, whyche
was muche reproued for idola-
trie, supersticion, pryde, auarice,
crueltie, tyranny, and for harde-
nes of herte, and for these synnes
was plagued of God and destroy-
ed. Nowe what shall we saye of
these ryche citizens of London?
What shall I saye of them? Shall
I cal them proude men of Lon-
don, malicious men of London,
mercylese men of London. No,
no, I may not saie so, they wil be
offended wpth me than. Yet must
I speake. For is there not repg-
ning in London, as much pryde,
as much coueteousnes, as much
crueltie, as much oppz:ssion, as
much supersticio, as was in Be-
bo? Yes, I thynke & muche more
to. Therefore I saye, repente O
London. Repent, repente. Thou
heareste thy faulces tolde the, a-
mende

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mend the amend the. I thinke if
Rebo had had the preachynge þ
thou haste: they wold haue con-
uerred. And you rulers and offi-
cers be wise & circūspect, loke to
your charge and see you do your
dueties and rather be glad to a-
mend your yll liuyng then to be
angrye when you are warned or
tolde of your faulte. What a do
was there made in London at a
certein mā because he sayd, & in
dede at that time on a iust cause.
But gesses quod he, nay butter-
flies. Lozde what a do there was
for þ worde. And yet would God
they were no worse then butter-
flies. Butterflies do but theyre
nature, the butterflye is not co-
uetouse, is not gredye of other
mens goodes, is not ful of enuy
and hatered, is not malicious, is
not cruel, is not mercilesse. The
butterflye glorieth not in hyr

B. i. owne

The. iiii. Sermon

owne dedes , noꝝ pꝛeferreth the
tradicions of men befoꝛe Gods
woꝛde, it committeh not idolatry,
noꝝ woꝛshyppeth false goddes.
But London can not abyde to
be rebuked suche is the nature
of man. If they be pꝛycked , they
wyl kycke : If they be rubbed
on the gale: they wil wynde. But
yet they wyl not amende theyꝝ
faultes: they wyl not be yl spokē
of. But howe shal I speake well
of them. If you could be contēte
to receyue and folowe the woꝛde
of god and fauoure good pꝛea-
chers , if you coulde beare to be
toulde of youre faultes , if you
coulde amende when you heare
of them: if you woulde be gladde
to refoꝛme that is a misse : if I
mighte se anie suche inclinacion
in you, that leaue to be mercilesse
and begynne to be charytable

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I would the hope wel of you, I
woulde then speake well of you.
But London was neuer so yll
as it is now. In tymes past men
were full of pytie and compassi-
on but nowe there is no pitie, for
in London their brother shal die
in the streetes for colde, he shall
lye sycke at theyr doore betwene
stocke & stocke. I ca not tel what
to call it, & peryshe there for hun-
ger, was there any moze vniuer-
sity in Nebo? I thinke not.
In tymes paste when any ryche
man dyed in London, they were
wonte to healep the poze scholers
of the vniuersity wyth exhibi-
tion. When any man dyed, they
woulde bequeth greate summes
of money towarde the releue of
the poze. When I was a scholer
in Cambrydge my selfe, I harde
berye good reporte of London &
B. ii. knew

The. liti. Sermon

knewe manie that had releue of
the rytche men of London, but
nowe I can heare no such good
repozte, and yet I inquyre of it,
& hearken for it, but nowe chari-
tie is waxed colde, none helpeth
the scholet nor yet the poze. And
in those dayes what dyd they
whan they helped the scholet?
Marry they maynteyned & gaue
them liuynges that were verye
papists and professed the popes
doctrine & nowe that the know-
ledge of Gods word is brought
to lyght, and many earnestelye
studye and laboure to set it forth
now almost no man helpeth to
maynteyne them. Oh London
London, repente repente, for I
thynke God is moze displeased
wyth London then euer he was
with the citie of Nebo. Repente
therfore repent London and re-
membze

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mebze that the same God liueth
nowe & punyshed Bebo, euē the
same god & none other, & he wyl
punyshe synne as well nowe as
he dyd then, and he will punishe
the iniquitie of London as well
as he did then of Bebo. Amende
therfoze and ye that be prelates
loke well to your office, for right
prelatynge is busye labourynge
& not lordynge. Therfoze preache
and teach and let your ploughe
be doyng, ye lordes I saye that
liue lyke loyterers, loke well to
your office, the ploughe is your
office & charge. If you lyue idle
& loyter, you do not your duerie,
you folowe not youre vocation,
let your plough therfoze be go-
ing & not cease, that the ground
maye brynge forth fruite. But
nowe me thynketh I heare one
saye vnto me, wotte you what

B.iii. you

The. lxxx. Sermon

you say? Is it a worcker? Is it a labour: how the hath it happened & we haue had so manye hundred yeares so many vnpreachinge prelates, ording loyterers and idle ministers? Ye woulde haue me here to make answere and to shewe the cause thereof. Nay this land is not for me to ploughe, it is to stonpe, to thorn, to harde for me to plough. They haue so many thynges & make for them, so many things to laye for them selues that it is not for my weake teame to plough them. They haue to lay for them selues longe customes Cerimonyes, and authoritie, placynge in parliaments & many thynges more. And I feare me this lande is not yet ripe to be ploughed. for as the saying is, it lacketh wether: ting this greare lacketh

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lacketh wetheringe at leaste way
it is not for me to ploughe . for
what shall I loke for amonge
thornes but prickynge and scra-
ching? what among stones but
stūblynge? What (I had almost
sayed) among serpētes but sting-
gynge? But thys muche I dare
say , that sence lordynge and loy-
tryng hath come vp , preaching
hath come downe contrarie to
the Apostells times . for they
preached and lorded not . And
nowe they lorde & preache not.
for they that be lordes wyl yll
go to plough . It is no mete o-
ffice for them . It is not semynge
for their state . Thus came vp
lordynge loyteres . Thus crept
in vnprechinge prelates , and
so haue they longe continued.
for howe many vblearned pre-
lates haue we now at this daye

W.iiii. And

The. iiii. Sermon

And no meruel. For if þe plough
me þe now be, were made lordes
they woulde cleane gyue ouer
ploughinge, they woulde leaue
of theyr labour & fall to lordyng
outright, & let the plough stand.
And then bothe ploughes not
walkyng nothyng shoulde be in
the cōmō weale but hunger. For
euer sence the Prelates were
made Lordes and nobles, the
ploughe standeth, there is no
worke done, the people sterue.
Thei haue, thei hunt, thei card,
they dyce, they pastyme in theyr
prelacies with galaunte gentle-
me, with theyr daunsinge miny-
ons, and with theyr freshe cōpa-
nions, so that ploughinge is set
a syde. And by the lordinge and
loytryng, preachyng & plough-
inge is cleane gone. And thus
if the ploughemen of the coun-
tre

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they, were as negligent in theyr
office, as pzelates be, we shoulde
not longe lyue for lacke of susti-
naunce. And as it is necessarie
for to haue thys ploughinge for
the sustentation of the bodye: so
muste we haue also the other for
the satisfaction of the soule, or
elles we canne not lyue longe
ghostly. For as the bodie wasteth
& consumeth awaye for lacke of
bodily meate: so doeth the soule
pyne a way for default of ghostly
meate. But there be two kyndes
of inclosynge to lette or hinder
boeth these kyndes of plough-
inge. The one is an inclosinge
to let or hinder y^e bodily plough-
ynge, and the other to lette or
hynder the holt day ploughyng,
the church ploughinge. The bo-
dilye ploughyng, is taken in
and enclosed thowowe singulare
commo

The.iii. Sermon
commoditie. For what mā wylle
lette goe or diminishe hys pri-
uate cōmoditie for a commune
welth? and who wylle susteyne
any damage for the respecte of
a publique cōmoditie? The o-
ther plough also no man is di-
ligent to sette forward, nor no
man wylle herken to it, but to
hinder and let it, al mennes ea-
res are open, yea and a greate
many of this kynde of plough-
men whiche are very busie and
woulde seme to be verie good
workmen. I feare me some be
rather mocke gospellers then
faythful ploughmen. I knowe
many my selfe that professe the
gospel, and lyue nothyng there
after. I knowe them, and haue
bene conuersant wth some of
them. I knowe them, and I
speake it wth an heauy herte,
there

of M. Latimer.

there is as litle charite & good
liuinge in them as in any other,
accoꝝdyng to that which Chꝛiste
sayed in the Gospel to the greate
numbꝛe of people that folowed
hym, as thoughe they had had
an earnest zeale to his doctrine,
wher as in deede they had it not.
Non quia Vidistis signa, sed quia
comedistis de panibus. Ye folowe
me(sayth he)not because ye haue
seene the sygnes and myracles
that I haue done, but because
ye haue eaten the bꝛeade and re-
freshed your bodyes. Therefore
you folowe me, so that I thynke
manye one nowe a dayes pꝛofe-
feth the gospel foꝛ the luyng
sake, not foꝛ the loue they beare
to gods woꝛd. But they that wil
be true ploughmen muste worke
faythfullye foꝛ Goddes sake, foꝛ
the edifyng of theyꝝ bꝛethꝛen.

And

The. iiii. Sermon

And as diligentely as the husband mā plougheth for the sustentacion of the bodye: so diligently muste the prelates and ministers labour for the feedinge of the soule: boeth the ploughes muste styll be doyng, as mooste necessarie for man. And wherefore are magistrates ordayned, but that the tranquillitie of the commune weale maye be confirmed limiting both ploughes.

But nowe for the defaulte of bpreaching prelates me thinke I coulde gesse what myghte be sayed for excusynge of them.

They are so troubeled wyth wyth Lordelye lpyng, they be so placed in palacies, couched in courtes, ruffelyng in theyr rentes, daunceryng in theyr dommons, burdened wyth ambassages, pampetyng of theyr
pan

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panches lyke a monke that maketh his Jubilee, mounchyng in their maungers, and moyalyng in their gape manoures and manfions, and so troubeled wth loyteryng in they^r Lordeshyppes: that they canne not attende it. They are otherwyle occupied, some in the kynges matters, some are ambassadours, some of the pryue counsell, some to furnysh the courte, some are Lordes of the Parliamente, some are presidents, and some comptroleres of myntes. Well, well.

Is thys they^r duetye? Is thys they^r offyce? Is thys they^r calling? Should we haue ministers of the church to be comptrollers of the myntes? Is thys a meete office for a prieste that hath cure of soules? Is this hys charge? I woulde

The thir. Sermon

woulde here aske one question:
I would fayne knowe who cō-
ptrolleth the deuyl at home at
his parishe, whyle he cōptrol-
leth the mynte: If the Apostles
mighte not leaue the office of
preaching to be deacons, shall
one leaue it for myntyng?

I can not tell you, but the say-
inge is, that since priests haue
bene minters, money hath bene
worse then it was before. And
they saye that the euylnes of
money hath made all thinges
dearer. And in thys behalfe I
must speake to England.

Heare my contrey England, as
Paule sayed in his firste epistle
to the Cor. vi. Chap. for Paule
was no sityng bishoppe, but
a walkinge and a preachyng
byshop. But when he wente
from them, he left there behind
hym

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hym the ploughe goynge styl,
foz he wrotte vnto them and re-
buked them foz goynge to lawe
and pleadyng thei? causes be-
foze heathen Judges, is there
(sayeth he) vtterlye amonge you
no wyse manne, to be an arbitra-
toure in matters of iudgement?
What? not one all that canne
iudge betwene bzoother and bzo-
ther? But one bzoother go to lawe
wyth an other, and that vnder
heathen Judges? Constituite
contemptos qui sunt in ecclesia
et cete. Appoynte them Judges
that are moost abiecte, and vyle
in the congregatton, whych he
speaketh in rebukynge them foz
(sayth he) Ad erubescenciam ve-
stram dico. I speake it to youre
shame. So England I speake
it to thy shame. Is there neuer
a noble man to be a Lorde presi-
dent

The fift. Sermon

dent, but it muste be a p̄lateral
Is there neuer a wyse man in
the realme to be a comptroller
of the mynte? I speake it to your
shame, I speake it to youre
shame. Yf there be neuer a wyse
man, make a water bearer, a tinker,
a cobbler, a slaue, a page, comptroller
of the mynte. Make a
meane gentylman, a groome, a
pesman, make a poore begger
Lorde p̄sident: Thus I speake
not that I would haue it so, but
to your shame. Yf there be neuer
a gentleman meete nor able
to be Lorde p̄sidente. For whye
are not the noble men and yong
gentlemē of Englād so brought
vp in knoweledge of God and in
learnynge that they maye be able
to exerce offices in the comune
weale? The kynge hath a
greate meanye of wardes and I
crowe

of M. Latimer.

trowe there is a courte of war-
des, why is there not a schole for
the wardes, as well as there is
a courte for their landes? Whye
are they not set in scholes, where
they maye learne? Or whye are
they not sent to the vniuersities,
that they maye be able to serue
the kyng whē they come to age?
Yf the wardes and yonge gen-
tlemen were well brought vp in
learnynge and in the knowledge
of God, they woulde not when
they come to age, so muche geue
them selues to other vauities.

And if the nobilitie be wel tray-
ned in godly learnynge, the peo-
ple would folowe y same traine.
For truly such as the noble men
be, suche wyl the people be. And
nowe the onely cause, why noble
men be not made Lorde presie-
dentes, is because they haue not

C. i.

bene

The .iij. Sermon
bene brought vp in learninge.
Therefore for the loue of God,
appoynte teachers & scholemas-
ters, you that haue charge of
youth, and giue the teachers sti-
pēdes woorthy their paynes, that
they maye bringe them vp in
grammar, in Logike, in retho-
rike, in Philosophie, in the ciuile
lawe, and in that whiche I can
not leaue vnspoken of, the word
of God. Thankes be vnto God
the nobilitie, other wyse is verie
well broughte vp in learninge
and godlines, to the greate ioye
and cōfort of England, so that
there is nowe good hope in the
youth, that we shal an other day
haue a flourishinge cōmō welth,
considering theyr godly educa-
tion. Yea, & there be already no-
ble men ynough though not so
many as I woulde wishe) able

of M. Lattimer.

to be Lorde pꛛesidentes, & wyse
men ynough, for the mynte. And
as vnnete a thyng it is for by-
shoppes to be Lorde pꛛesidentes
oz pꛛiestes to be mynters, as it
was for the Corinthians to
pleade matters of variaunce be-
fore heathen Iudges. It is al-
so a sclaunder to the noble men,
as though they lacked wyse-
dome, and learninge to be able
for suche offices, oz elles were no
men of cōsciēces, oz elles were
not meete to be trusted, and able
for suche offices. And a pꛛelate
hath a charge & cure other wyse,
and therfore he cā not discharge
his durie, and be a Lorde pꛛesi-
dent to. For a pꛛesidēthippe re-
quireth a whole man, and a by-
shoppe can not be two menne. A
byschoppe hath his office, a flocke
to teache, to loke vnto, and ther-
fore

The. iiii. Sermon

foze he can not meddle wyth an
other office, which alone requi-
reth a whole mā. He should ther-
foze gyue it ouer to whome it is
meete, and 'aboure in his owne
busines, as Paule writeth to
the Thessalonians. Lette euerie
man do his owne busines, and
folow his calling. Let the priest
preache, and the noble men han-
dle the temporal matters. Moyses
was a meruelous man, a
good man. Moyses was a won-
derful frowe, and dyd his dutie
beinge a married man. We lacke
suche as Moyses was. Well, I
woulde al men woulde loke to
their dutie, as God hath called
them, and then we shoulde haue
a flourishing christian commune
wcale. And now I would aske
a straung question. Who is the
most diligent bishoppe and pre-
late

of M. Latimer.

late in al England, that passeth
al the reste in doinge his office.
I cā tel, for I knowe him, who
it is I knowe hym well. But
nowe I thynke I se you lytting
and hearkening, that I shoulde
name him. There is one that
passeth al the other, and is the
most diligent prelate & preacher
in al Englād. And wye knowe
who it is? I wyl tel you. It is
the Deupl. He is the moſte dylis
gent preacher of al uther, he is
neuer out of his dioces, he is ne
uer from his cure, ye shal ne
uer fynde hym vnoccupied, he
is euer in his parishe, he keepeth
residence at al tymes, ye shal ne
uer fynde hym out of the waye,
cal for him when you wyl, he is
euer at home, the diligenteste
preacher in all the Realme, he
is euer at his ploughe, no loz-

C.iii.

dinge

The. iij. Sermon

byrge nor loytinge can hym-
der hym, he is euer applyng
his busynes, ye shal neuer fynde
hym idle I waraunte you. And
his office is to hinder religion,
to mayntayne supersticion, to let
vp Idolatrie, to teache al kynde
of popetrie, he is readye as can
be willed, for to sette forth his
ploughe, to deulle as manye
wayes as can be, to deface and
obscure Godes glory. Where
the Deuyll is residente and hath
his plough gotage: there awaye
wyth booke, and vp wyth can-
delles, awaye wyth Bibles and
vp wyth beades, awaye wyth the
lygte of the Gospel, & vp wyth
the lyghte of candolles, yea at
noone dayes. Where the De-
uyll is residente, that he maye
preuaile, vp wyth al superstiti-
on and Idolatrie, sensing, pei-
tinge

of M. Latimer.

tyng of ymages, candles, pal-
mes, althes, holys watir, & newe
seruice of menes trauenting, as
though man could inuent a bet-
ter waye to honoure God wyth
then God him selfe hath appoin-
ted. Downe w Chyrtles crosse,
vp wyth purgatory picke purse:
vp wyth hym, the pope the pour-
gatorie I meane. A waye wyth
clothinge the naked, the poore &
impotent. No wyth deckyng of
ymages and gaye garnishinge
of stockes and stones, vp wyth
mannes traditions and his la-
wes, Downe wyth Gods tradi-
tions and hys most holy warde.
Downe wyth the olde honoure
dewe to God, and vp wyth the
new gods honour, let al things
be done in latine. There muste
be nothyng but latine, not as
much as Memento homo quod ci

The. liff. Sermon

nis es, et in cinerem reuerteris. Remem-
bre man that thou arte as-
hes, and into ashes thou shalte
returne. Whiche be the wordes
that the minister speaketh to the
ignozaunte people, when he gy-
ueth the ashes vpo ashe wens-
daye, but it muste be spoken in
latine. Goddes worde may in no
wyle be translated into englyshe
Oh that our prelates woulde be
as viligente to sowe the corne of
good doctrine as Sathan is, to
sowe cockel and darnel. And this
is the deuilyne ploughinge, the
whiche worcketh to haue thinges
in latine, and letteth the fruteful
edification. But here some man
will saie to me, what sit are ye so
ppriue of the Devils counsell that
ye know al this to be true? Truli
I know him to wel, and haue o-
beyed him a litle to much in con-
dis

of M. Latimer.

Disceytinge to some follies. And
I knowe him as other men do,
yea, that he is euer occupied and
euer busie in folowinge his plo-
ugh. I know bi saint Peter whi-
che saith of him. Sicut leo rugiens
circuit querens quem deuoret. He
goeth aboute lyke a roatinge ly-
on seekynge whome he maye de-
uoure. I woulde haue thys texe
wel bewed and examined euer ye
worde of it. Circuit, he goeth a-
boute in euer ye corner of his dio-
ces. He goeth on visitacion day-
lye. He leaueth no place of hys
cure vnuisited. He walketh round
aboute from place to place and
ceaseth not, Sicut leo, as a Lyon
that is strongly, boldly, & proud-
lye straytelye and fiercelye wyth
haute lookes, wyth hys proude
countenaunces, wyth his stately
braggynge, Rugiens, roatinge,
foz

The.iiii. Sermon

for he leteyth not slippe any occasion to speake or to roate out when he seeth his tyme. Verens, he goeth about seeking and not sleepe, as oure bishoppes do, but he seeketh diligently, he searcheth diligently al corners, wher as he may haue his prey, he roateth abrode in eueri place of his dioces, he standeth not still, he is neuer at reste but euer in hande with his plough that it may go forward. But there was neuer such a preacher in England as he is. Who is able to tel his diligent preaching, whiche euery daye and euery houre laboureth to sowe cockel and darnel, that he may bring oure of fornic and out of estimation & rourne, the institution of the Lordes supper and Chyestes crosse, for there he losse his ryghte, for Chyeste sayed

of M. Latimer.

saied. Nunc iudicium est mundi,
princeps seculi huius elicietur for-
ras, et sicut exaltauit Moyses serpen-
tem in deserto, ita exaltari oportet
filium hominis, et cū exaltatus fu-
ero, a terra, omnia trahā ad meipsū.

Nowe is the iudgemente of
thys worlde and the Prynce of
thys worlde shall be caste oute.

And as Moyses dyd lyfte vp
the serpente in the wyldernesse,
so muste the sonne of manne be
lyfte vp. And when I shall be
lyfte vp frome the earthe, I wyl
dawe all thinges vnto my selfe.
For the Deuyll was oylapoynt-
ed of hys purpose, for he thou-
ghte all to be hys owne.

And when he had once broughte
Christe to the crosse, he thought
all cocke sure. But thete losse he
all his regning, for Christ saied
Omnia traham ad meipsū. I wyl

dawe?

The. lxxx. Sermon

Drawe all thynges to my selfe.
He meaneth drawinge of many
soules to saluacion. And that he
sayde he would do per semetip-
sum, by his owne selfe, not by a-
ny other bodys sacrifice. He
meant by his own sacrifice on the
crosse wheare he offered him selfe
for the redemption of mankynd,
and not the sacrifice of the masse
to be offered by an other. For
who can offer him but him selfe?
He was boeth the offerer and the
offeryng. And thys is the pyncke,
thys is the marke at the whiche
the Deuill shooteth, to euacuate
the crosse of Chyste and to min-
gle the institution of the Loos-
des supper, the whiche although
he canne not bynne to passe: yet
he goeth aboute bi his sleghes
and subtyl means, to frustrate
the same, and these fyftene hun-
dred

Of M. Latimer.

Dyeth yeres he hath bene a doer,
onelye purposinge to euacuate
Chyistes death, and to make it
of smal efficacie and vertue.

For where as Chyiste accordyng
as the serpent was lyfte vp in
wyldernes : so woulde he hym
self to be exalted, that thereby
as manye as trusted in hym,
shoulde haue saluation. But the
deuyl would none of that. They
would haue vs saued by a dailly
oblation propitiatorie, by a sa-
crifice expiatorie, or remissorie.

Nowe if I shoulde preache in
the contrye amonge the vlear-
ned, I woulde tell what propi-
tiato. ie, expiatorie and remiss-
orie is : but here is a learned au-
ditorie. Yet for the þe be vlear-
ned I wyl expounde it. Propi-
tiatorie, expiatorie, remissorie, or
satisfactorie, for they signifie all
one

The xliiij. Sermon

one thyng in effecte, and is no-
thinge elies but a thyng where-
by to obteyne remission of syn-
nes, and to haue saluacion. And
thys waye the Deuyll vsed to
euacuate the death of Chryste,
that we myghte haue affyaunce
in other thynges. As in the day-
ly sacrifice of the p[ri]este, where
as Chryste woulde haue vs to
truste in his one ly sacrifice. So
he was Agnus occisus ab origine
mundi, the lambe that hath bene
slayne frome the begynnyng of
the worlde, and therefore he is
called, Iugē sacrificium A conti-
nuall sacrifice, and not for the
continuance of the Masse as
the blaunchers haue blaunched
it, and wrested it. And as I my
selfe dyd once mystake it. But
Paule sayth, Per semetipsum pur-
gatio facta, by hym selfe and by
none

Of M. Latimer.

none other, Chryste made purgacion and satisfaction for the whole world. Woulde Chryste this woorde (by him selfe) haue bene better weyghed and looked vpon, and In sacrificacionem, to make them holpe, for he is, Iuge sacrificium, a continuall sacrifice, in effecte, fruite and operation, that lyke as they whiche scinge the serpente hange vp in the deserte were put in remembrance of Chyestes deaty, in whome as many as beleued were saued: so all men that trusted in the death of Chryste shall be saued, as well they that were before, as they that came after. For he was a continuall Sacrifice, as I sayed in effecte, fruite, operation and vertue. As though he had frome the begynnyng of the world and continually should to
the

The lxxx. Sermon

the worldes ende hange styll on
the crosse, and he is as freshe han
gyng on the crosse now to them
that beleue and truste in hym,
as he was fiftene hundred yea
res ago when he was cruci
fied, then lette vs truste vpon
hys onely death, and looke for
none other sacrifice propiciato
rye, then the same bloudye sacri
fice, the liuely sacrifice, and not
a dye sacrifice, but a bloudie sa
crifice. For Chyste hym selfe
said, Consummaturum est. It is per
fectlye finished. I haue taken at
my fathers hande the dispensa
tion of redemynge mankynde.
I haue wroughte mannes re
demption, and haue dyspatched
the matter. Whye then myngle
ye hym: whye do ye deuide hym?
why make you of hym no sacri
fices then one? Paule sayeth.

Pas

of M. Latimer.

Pascha nostrū immolatus est Christus. Christe our pascouer is offered vp, so that the tynge is done, and Christe hath done it, and he hath done it, semel. Once for all. And it was a bloudy sacrifice not a dyce sacrifice.

Why then it is not the Masse that auailleth or profiteth for the quicke and the dead: Wo worth the, O Deuyll, wo worth the, that hast preuayled so farre and so longe that thou haste made Englande to worshyppe false Goddes forsakynge Christ their Lorde. Wo worth the Deuyll. Wo worth the Deuyll and all thyne Angelles: if Christ by his death draweth all thynges to himselfe, & draweth alme to saluation and to heauenlye blisse that trust in him. Then the priestes at the Masse (at the poure

D.i.

Masse

The.iiij. Sermon

Wasse I say what cā thei draw
when Christe draweth all, but
landes and goodes frome the
ryght heires: The priestes draw
goodes and ryches, benefices
and promotions to them selues
and suche as belueued in their
sacrifice they drawe to the De-
uill. But Christe it is that dra-
weth soules vnto hym by his
bloudy sacrifice. What haue we
to do then, but Epulari in domi-
no, to eate in the Lorde at his
Supper. What other seruice
haue we to do to hym: and what
other sacrifice haue we to offer:
but the mortificatiō of our flesh.
What other oblation haue we
to make, but of obedience, of
good liuynge, of good worckes,
and of healpyng our neigh-
bours: But as for oure redemp-
tion, it is done alredie, it cā not
be

of M. Latimer.

be better. Churle hath done that
thyng so well, that it can not be
amended. It can not be deuised
howe to make that, any better
then he hath done it. But the
Deuyl by the healde of that I-
talian Bishop yonder, his chap-
layne: hath labored by al mea-
nes, that he myghte, to frustate
the death of Churle and the me-
rites of his passion. And they
haue deuised for that purpose to
make vs beleue in other vayne
thynges by his pardons, as to
haue remissio of synnes for pra-
yng on hallowed beades, for
drynkynge of the bakehouse boie,
as a channon of Waltham Ab-
bey, once tolde me, that when so-
euer they putte theyr loues of
bready into the oven, as manie
as dranke of the pardon bell
shoulde haue pardon for drync

D.ii.

kyng

Chexiii. Sermon
kyng of it. A madde thynge to
geue pardon to a bolle. Then to
Pope Alexanders holie water
to hallowed belles, palmes, can-
delles, almes, and what not?
And of these thynge every one
hath taken awaye some parte of
Chyistes sanctification. Euerie
one hath robbed some parte of
Chyistes passion and crosse, and
hathe mingeld Chyistes death,
and hath bene made to be propi-
tiatorie and satisfactorie, and to
put awaye sinne. Yea and Alex-
anders holie water yet at thys
day remayneth in Englande,
& is vsed for a remedye againste
spirites, and to chase awaye de-
uyles, yea and I woulde thys
had bene the worste. I woulde
thys were the worste. But wo
worth the, O Deuyll that haste
preuayled to euacuate Chyistes
crosse

of M. Latimer.

croſſe and to mingle the lordes ſupper. Theſe be the Italian biſhoppes deuices, and the diuyl hath prycked at thys marke to frustrate the croſſe of Chriſte, he ſhotte at thys marke longe before Chriſte came, he ſhotte at thys prycke foure thouſande yerres before Chriſt hanged on the croſſe, or ſuffered his paſſion.

For the braſen ſerpente, was ſet vp in the wyldernes to put men in remembrance of Chriſtes comyng, that lyke as they whiche behelde the braſen ſerpente were healed of their bodilie diſeaſes: ſo they that looked ſpiritually vpon Chriſte that was to come in hym ſhoulde be ſaued ſpiritually from the deuyl. The ſerpent was ſet vp in memorie of Chriſt to come, but the Deuyl founde meanes to ſteale awaye the me-

D.iii.

mo

The. liii. Sermon

more of Christes comming and
broughte the people to worshyp
the serpente self, and to sence
hym, to honoure hym, and to o-
ffre to hym, to worshyppe hym,
and to make an Idoll of hym.

And thys was done by the mar-
kette men that I tolde you of.

And the clarke of the markette
dyd it for the lucre and aduau-
tage of his maister, that thereby
his honour myghte encrease, for
by Christes death, he could haue
but small worldly aduantage.

And euen now so haich he cer-
teyne blanchers lengyng to the
markette, to lette and stoppe the
lyght of the Gospel, and to hin-
dre the kynges procedynges in
settyng forth the word and glo-
rie of God. And when the kyn-
ges maiestie wyth the aduise of
his honorable counsaile goeth
about

of M. Latimer.

aboute to promote Gods worde
and to sette an oꝝdꝛe in matters
of religion there shall not lacke
blanchers that wyl saye. As for
Images wher as they haue ben
vled to be senced, and to haue
candels offred vnto them: none
be so folishe to do it to the stocke
oꝛ stone, oꝛ to the Image selfe,
but it is done to God and his
honour before the Image. And
thoughe they shoulde abuse it,
these blanchers wyl be ready to
whisper the Kyng in the eare,
and to tell hym that thys abuse
is but a small matter. And that
the same wyth all other lyke ab-
uses in the churche maye be re-
formed easelie. It is but a litle
abuse (saye they) and it maye be
easely amended. But it shoulde
not be taken in hande at the first
for feare of trouble, oꝛ further
incon

The. liii. Sermon

incōueniencies. The people wyl
not beare sodayne alterations,
an insurrection maye be made
after sodayne mutation, whiche
maye be to the greate harme and
losse of the realme. Therefore al
thynges shal be wel, but not out
of hand, for feare of further bu-
synes. These be the blanchers þ
hitherto haue stopped the worde
of god, & hyndered þ true setting
furth of þ same. There be so ma-
nie put offes, so many put byes,
so many respectes, & considera-
tions of worldly wisdom. And
I dout not but there were bla-
chers in the olde time to whisper
in the eare of good kynge Eze-
chias for the mayntenaunce of
Idolatrie done to the brassen ser-
pēt, as wel as there hath ben now
of late, & be now that cā blanche
the abuse of Images and other
lyke

of M. Latimer.

lyke thynges. But good kynge
Ezechias woulde not be so blind-
ded, he was like to Apollos, fer-
uent in spirite. He woulde gyue
no eare to the blanchers, he was
not moued wyth these worldlie
respectes, wyth these prudente
considerations, wyth these poli-
cies, he feared not insurrections
of the people. He feared not lest
his people woulde not beare the
glozie of God: but he (wythout
any of these respectes, or poli-
cies, or cōsideratiōs, lyke a good
kynge for goddes sake, and for
conscience sake) by & by plucked
downe the brasen serpente, and
destroyed it vtterly, and beate it
to pouder. He out of hande, dyd
caste downe all Images. he de-
stroyed al Idolatrie, and clearly
dyd extirpate al superstition. He
woulde not heare these blāchers
and

The. iiii. Sermon

and worldly wise men, but without delay, foloweth gods cause and destroyeth al Idolatrie out of hande. Thus dyd good kyng Ezechias, for he was lyke Apollo, feruēt in spire, and diligente to promote goddes glozie. And good hope there is that it shall be lykewyse here in Englande, for the kynges maiestie is so brought vp in knowledge, vertue, and godlines, that it is not to be mistrusted, but that we shall haue all thynges well, and that the glozie of God shall be spred abroad, thowout all partes of the realme, if the prelates wil diligētly apply their plough & be preachers, rather then Lordes, but oure blanchers, whiche wyl be Lordes, and no labourers, when they are commaunded to go and be residente vpon
their

of M. Latimer.

their cures, and preache in their
benifices, they woulde save.

What, I haue sette a deputie
there, I haue a deputie that lo-
keth well to my flocke, and the
whiche shal discharge my dutie.

A deputi quod he. I looked for
that worde all thys whyle. And
what a deputie must he be, trow
ye? Euen one lyke hym selfe, it
musste be a cannoniste, that is to
saye, one that is broughte vp in
the studie of the Popes lawes &
decrees. One that wyl set furth
papistrie aswel as him selfe wyl
do, and one that wyl mayntayne
al superstition, and Idolatrye.

And one that wyl nothyng at
all, or els verie weakly resist the
deuyles plough, yea happye it is
if he take not parte with the de-
uill, and where he shoulde be an
enemy to him, it is wel if he take

not

The. iiii. Sermon

not the Deuilles parte agaynste
Chyste. But in the meane tyme
the Prelates take theyr plea-
sures. They are Lordes and no
labourers, but the Deuill is di-
ligente at his ploughe. He is no
vnpreachynge prelate. He is no
Lordelie loyterer from his cure,
but a busie ploughe man, so that
amonge all the prelates, and a-
monge al the packe of them that
haue cure the Deuill shall go for
my money. For he styl applyeth
his busynes. Therefore ye vn-
preachynge prelates, learne of
the deuill to be diligent in doing
of your office. Learne of the de-
uill. And if you wyl not learne of
God nor good man: for shame
learne of the deuill. *Ad erubescen-
tiam vestram dico.* I speake it
for your shame. If you wyl not
learne of god nor good man to
be

Of M. Latimer.

be diligent in your office, learne
of the deuill. Howe be it there is
nowe verie good hoope that the
Kynge's maiestie beinge by the
healpe of good gouernaunce of
his mooste honourable counsay-
lours, he is trayned & broughte
vp in learnynge and knowledge
of Goddes word wil shortly pro-
uide a remedye and set an ordre
here in, which thynge that it may
so be, lette vs praye for hym.

Praye for hym good peo-
ple, praye for hym, ye
haue great cause.

and neede to
praye for
hym.

(, ,)


FINIS.

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These booke are to be
solde by the little Co-
dute in Chepeside.

 **Cum gracia et Priuilegio ad**
imprimendum solum.

